

TAANA TASHNI SE Bachye

✍️ Mufti Taqi Usmani D.B.

Hinglish (Roman Script)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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Musalmano ko Allah Taala ne aapas mein jhagdo se mana kiya hai, aur agar kahi musalmano ke darmiyan koi na-ittifaqi ya koi jhagda khada ho jaae, to doosre musalmano ko ye hukam diya ke unke darmiyan sulah kara ne ki koshish ki jaae, ab kin wajho se ladai jhagda peda hota hai, un sabab ko bayan karna hai, aur jin wajho se jhagda peda hota hai, un par rok kis tarah lagai jaae. aur un asbab ka khatma kiya jaae, jinse aam taur par ladai jhagda hota hai.

JHAGDO KA PEHLA SABAB "MAZAK UDANA"

Lihaza Allah Taala ne pehle ye hukam diya ke musalman ek doosre ka mazak na udae, aur mazak na udane ka jo hukam diya uske saath uski bunyad aur "jad" par bhi Allah Taala ne haath rakh diya, aur ye farmaya:

tum jis shakhs ko haqir samaj kar uska mazak uda rahe ho, kuch pata nahi ke Allah Taala ki

nigah mein wo tumse kitna afzal aur behtar ho, agarche wo dekhne mein kitna hi kamzor, miskin, aur be-hesiyat nazar aa raha ho lekin Allah Taala ke yaha maloom nahi uska kya maqam ho,

lihaza agar tumhare dil mein kisi ka mazak udane ka irada peda ho, to dil mein ye baat le aao, kya pata Allah Taala ne is shakhs ke andar kya khubi rakhi hai, aur Allah Taala ke yaha iska kya maqam va martaba hai.

JHAGDO KA DOOSRA SABAB "TAANE DENA"

Aage Allah Taala ne farmaya: (surah al hujurat/)

yani tum ek doosre ko "taane" mat diya karo, "lamz" ke mane arbi zaban mein ye hai ke kisi shakhs ke mooh par iska koi "aib" bayan karna, aur us "aib" ki waja se usko tana dena.

Dekhye! Ek baat to ye hai ke aap ne kisi ke andar koi burai dekhi, aur uski islah ki garaz se khair-khwahi ki niyyat se aap ne usko tanhai mein muhabbat aur pyar se samjaya ke bhai! Ye baat achhi nahi, aap keliye ye

dunya aur aakhirat mein nuqsandeh hai, isko chod do, ye tana nahi balke khairkhwahi hai, aur Allah Taala ne aur Nabie karim ﷺ is ki takid farmai hai:

ke har musalman ko doosre musalman ka aaina hona chaye;

jese agar kisi ke chehre par koi dhabba lag gaya, ab chuke wo apne chehre ko nahi dekh sakta, is liye jab wo aaine ko dekhta hai to wo aaina isko bata deta hai ke tumhare chehre par ye daag laga huva hai,

isi tarah Nabie karim ﷺ ne farmaya: "ek momin doosre momin keliye aaina hai" jese ek aadmi ko apni kharabi nazar nahi aati hai, doosra musalman bhai isko muhabbat aur pyar se samja deta hai ke bhai! Tumhare andar ye baat hai, isko zara thiek karlo, tumhare haq mein dunya aur aakhirat ke atebat se behtar hoga.

DOOSRO KO KHAIR-KHWAHI SE MUTAVAJJEH KARO

Lekin ye baat yaad rakhye! Aaina sirf is

shakhs ko kharabi batata hai, jis ke andar wo kharabi hoti hai; lekin doosre ke samne gaata nahi phirta hai, ke fala ke andar ye kharabi hai, sirf is shakhs ko batata hai, aur wo bhi pyar muhabbat aur apnaiyat se batata hai, safqat aur khair-khwahi se batata hai, ye mana nahi, ye jayaz hai, balke fazilat ki baat hai,

lekin ek hota hai "tana dena", yani uski burai uske mooh par is tarah bayan karna ke jis se iska dil dukhe, jis se uski tauheen (insult) aur be-izzati ho, aisi baat uske mooh par kehna "lamz" hai, jiske baare mein Quran ne farmaya: "ek doosre ko tana mat do" aur ye tana dena direct ho ya indirect ho, dono surto mein haram hai.

Aur itna sakht haram hai ke Quran ki "surah Humazah" isi ke baare mein naazil huvi, jisme farmaya: yani dard-naak azab hai us shakhs keliye, jo doosro ki unke pith pichhe tauheen karta hai, ya unke mooh par tane deta hai, aur unki be-izzati karta hai.

TANA DENE WALO KELIYE SAKHT VAIED

Phir isi surah mein aage farmaya:

yaad rakho! Aisa shakhs us “aag” mein daal diya jaaga, jo apne andar padi huvi har chiz ko malyamet (khatam) kar dene wali hai, aur tumhe kya pata wo “Hutamah” kya chiz hai?

Wo Allah Taala ki bhadkai huvi aag hai, jo insan ke dilo tak jhank legi. Itni zabar-dast vaied Allah Taala ne bayan farmai hai, ye us shakhs ke liye hai, jo doosro ki tauheen kare, chahe pith pichhe ho, ya mooh par.

YE SAB TANA KE ANDAR DAKHIL HAI

Hadees mein Nabie karim ﷺ ne farmaya: ke ye tana dena chahe zaban se ho, chahe apne kisi amal se ho,

Masalan aap ne kisi ki naqal utar li, jiske natije mein wo apni tauheen mahsoos kare, ya ishare se uske kisi aib ko tahqir ke andaz mein bayan kare, jese koi chhote qad ka hai, aur haath se uske chhote qad hone ki taraf ishara kare, ye sab tana dene mein dakhil hai, aur haram hai.

JAWAB MEIN WO TUMHE TANA DEGA

Saath mein ek ajeeb baat Allah Taala ne irshad farmai: uska lafzi tarjuma kare to ye banta hai,

ke “apne aap ko tana mat do” halake ye kehna chahte hai, ke ek doosre ko tana mat do, lekin ye alfaz laae, ke apne aap ko tana mat do.

Is tarah ke irshad se 2 baato ki taraf ishara farmaya hai,

ek ye ke agar tum kisi ko tana doge, aur uski tahqir aur be-izzati karoge, to tumhare tane kie jawab mein wo tumhe bhi tana dega, lihaza tumhara tana dena, anjaam ke atebaar se khud apne aap ko tana dena hai, agar tum usko tana na dete, to wo bhi tumhe tana na deta.

Doosri baat wo hai jo pehle se gehri hai, wo ye ke “saare musalman aapas mein bhai bhai hai”

jab sab aapas mein bhai bhai hai, to ab agar tum kisi musalman ko tana de rahe

ho, aur uski tahqir kar rahe ho, to tum apne bhai ki tauheen aur be-izzati kar rahe ho, agar ab tumhare kisi bhai ki tauheen aur beizzati tumhare samne ki jaae, to haqiqat mein ye tumhari apni tauheen hai, lihaza jab tum apne haqiqi bhai ki tauheen ko apni tauheen samajte ho,

to jin logo ko Allah Taala ne tumhara deeni bhai banaya hai, unki tauheen ko kaise bardasht kar sakte ho? Agar gor karoge, to tumhe ye nazar aaega ke unki tauheen tumhari apni tauheen hai, is liye doosro ko tana dena haqiqat mein apne aap ko tana dena hai.

PURI MUSALMAN BIRADARI KI TAUHEEN

Isko zyada vazahat se samje ke musalman ek biraadari hai, aur ger muslim, kafir ek biradari hai, agar tum apni biraadari ke aadmiyo ko bura bhala kahoge, aur unki tauheen karoge, to jo doosri biradari ke log hai, yani ger muslim, unki nazar mein to tamam musalman barabar hai, to is tauheen

ke natije mein puri musalman biradari par harf aaega, aur ye puri biradari ki tauheen aur be-izzati hogi,

lihaza ye mat samajna ke agar tumne ek aadmi ko tana de diya, to sirf ek hi aadmi ko tana diya, balke haqiqat mein puri musalman biradari ko tana dene ke barabar hai, aur puri musalman biradari ko bad-naam karne ke barabar hai, lihaza haqiqat mein wo tana tumhare khilaf jaa raha hai.

BURE NAAMO SE PUKAARNA

Aur Allah Taala ne tane ki ek khas surah ko bayan farmaya:

"ek doosre ko bure naamo se mat pukaro"
jese baaz awqat kisi aadmi ke kisi aib ki waja se log uske asal naam se hat kar doosre naam se paukarte hai,

masalan ek achha bhala aadmi hai, uske pav (leg) mein kuch uzar hai, ab log isko "langda" keh kar pukar rahe hai, ya uski aankh mein kuch kamzori hai, to isko andha keh kar paukarte hai, ya koi aur tahqir aur be-izzati

wala naam rakh diya,

iske baare mein Quran ne mana farmaya hai, ek doosre ko bure naamo se yaad na kiya karo, halake ye baat pehle se maloom ho chuki thi, lekin isko khas taur se Quran ne alag se zikar farmaya: tana dene ki ye shakal jisme doosre ko bure naam se pukara jaae, ye bahut buri baat hai, is se parhez karo.

URFI NAAM (NICKNAME) SE PUKARNA

Baaz naam to aise ban jate hai, jo kisi shakhs ka urf ban jate hai, jisko wo shakhs bhi bura nahi maanta, iske zarie uski tahqir aur be-izzati nahi hoti, wo urfi naam agar mashhur ho gaya, to aise naam se pukarne mein koi haraj nahi; lekin aisa naam jisko wo bura samajta ho, jiski waja se wo apni tauheen mahsoos karta ho, aise naam se pukarne se quran sharif ne mana farmaya hai.

ASLI "JAD" TAKABBUR HAI

Dekhye! Dono buraiya, yani kisi ko tana dena, aur kisi bure naam se pukarna; agar in dono ki asal waja par gor kare, to wo

"takabbur" nazar aaegi,

ek aadmi apne aap ko bada samajta hai, aur doosro ko haqir samajta hai, to aisa shakhs doosro ko haqir samajne ke natije mein doosro ko tane deta hai, aur bure naamo se pukarta hai,

lihaza in dono buraio ki asal waja aur "jad" takabbur hai, aur takabbur is liye peda hota hai ke aadmi apne "aibo" se to be-khabar hota hai, apne andar jo kharabiya hai, unki taraf dhyan hi nahi hota, is liye doosro ke aibo ko talash karta rehta hai, in saari kharabiyo ki asal bunyad ye hai.

APNE AIBO KA JAYEZA (INSPECTION) LO

Is kharabi ka ilaj ye hai ke jab kisi doosre shakhs ka koi aib samne aae, ya uske andar koi kharabi nazar aae, to aadmi apne gareban (collar) me mooh dal kar dekh liya kare, ke mere andar kitni kharabiya hai,

Agar aadmi ko apne andar ki kharabiya dekhne ki aadat pad jaae, aur khud apne aib talash karne lage, to isko doosro ke aib

dekhne ki fursat hi nahi mile,

Ye sab fursat us waqt milti hai, jab aadmi apne aap ko be-aib samajta hai, ke hamare andar koi kharabi nahi hai, is liye aadmi apne aibo ka jayeza leta rahe,

iska tariqa ye hai ke subah se sham tak jo hamari zindagi hai, uska jayeza le isme hum kaha kaha galat kaam kar rahe hai.

APNI IBADATO KA JAYEZA LO

Ek Musalman hone ke naate hamare zimme jo faraiz hai, hum unko kis had tak ada karte hai,

Allah Taala ne namaz ko deen ka sutoon (column) qarar diya hai, to kya mein waqi is tarah namaz padhta hu, jis tarah Allah Taala ne hukam diya tha, aur jis tarah Nabie karim ﷺ ki sunnat hai?

Aur kya mein 5 waqt masjid mein jane ka ahtemam karta hu? Aur jab mein namaz ke liye khada hota hu, to kya namaz ke tamam aadab ka khayal rakhta hu? kya mere andar khushu va khuzu hota hai? Jo namaz ke liye

zaroori hai, sirf ek namaz ka jayeza lenge, to hume ye nazar aaega, ke bahut saare aib to khud hamare andar hi maujood hai.

APNE MAMLAT AUR APNI MUASHARAT KA JAYEZA

Isi tarah doosre faraiz, masalan zakat, roza, haj wagherah unko kis had tak ada karta hu? Aur Allah Taala ne mere upar mere ghar walo ke huqooq muj par lazim kiye hai, mein un huqooq ko ada kar raha hu ya nahi?

Kya mein apne biwi bachho ke saath waisa hi suluk karta hu, jaisa ke Nabie karim ﷺ ne talim di hai?

Mein kisi ke saath zulm to nahi kar raha hu? Mein apne milne julne walo ke saath aur mamlat karne walo ke saath waisa hi mamla kar raha hu, jesa karna chahye? Ya unki haq-talfi kar arha hu?

Muje Allah ne sach bolne ka hukam diya hai to kya mein hamesha sach bolta hu? ya kabhi jhoot bhi bol leta hu?

Allah Taala ne muje geekat karne se mana kiya hai, to kya mein geekat karta

hu ya nahi karta?

Har insan is tarah apna jayeza le kar dekhe, to phir isko pata chalega ke aibo ka pulinda (package) to mein khud hi hu, aur jab mein khud hi kharab hu, to doosro ko kya aib lagau, aur doosro ko kya tana du, aur doosro ke kya naam rakhu, agar ye baat hume hasil ho jaae, to hamare andar se ye gandagi khatam ho jaae.

APNI FIKAR KARO

Jisko apni fikar pad gai ho, wo doosro ki buraiyo ko kya dekhega? agar mere apne pet mein tez dard ho raha ho to mein apne pet ke dard ki fikar karunga, ya doosro ke nazla, khansi ki fikar karunga? Ya apne pet dard ke ilaj ki fikar karung? Zahir hai apne pet dard ka pehle ilaj karunga;

lekin afsos hai ke deeni bimariyo, aur akhlaqi bimariyo mein hum ye mamla nahi karte, balke apni bimariyo se gafil hai, aur doosro ki bimariyo ke piche pade huve hai, aur agar

koi doosra shakhs hum ko in ki taraf muvajjeh bhi kare, to apni galti maanne ko tayyar nahi hote, apne baare mein ye khayal hai ke mein tamam galtiyo se paak hu, aur mein koi galti kar hi nahi sakta, hamare dimago mein ye khannas beth gaya hai, jisne takabbur peda kiya, aur dil mein badaai peda ki, aur jiski waja se doosro ko tana dene ki himmat peda huvi.

Khulasa

Apne aibo ka jayeza liya kare, aur doosro ke mamla me tauheen va tahqir aur be-izzati ke kisi bhi iqdam se bachne ki koshish kare, agar dunya mein koi kisi ko tana na de, koi kisi ki tauheen na kare to saare jhagde dunya se khatam ho jaaenge, is liye ke saare jhagde is qism ki kharabiyo ki waja se peda hote rahe hai, Allah Taala apne fazl va karam se muje bhi aur aap ko is par amal ki taufiq ata farmae, Aameen.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Reference: Islaahi Kutbat Urdu V17, mein se is Majmoon Ka Khulasa Kiya Gaya Hai.